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Serto character. I have noted this mixture of scripts in the bowls I have studied. There is depicted on one side the figure of a sorcerer waving a magic branch (cf. my *Texts*, No. 4). On one side of his body is written **אל שדי**; the phrase on the other side is illegible.

Of the two proper names, Giloi is noted in my Glossary. Nuri is Semitic. The third word **קמתיא** may be a foreign word of unknown origin, parallel to the following terms indicating the amulet; or we might think of **קמינא**. The plural pronominal form, **און היאותא**, I take to be plural of **היות**; for meaning, cf. **היה**, "woman in childbirth."

The novelty in the text is the Christian Trinitarian formula at the end. First the Jewish angels are invoked; then comes the "name" of some potency I cannot identify (cf. **אריין** in my Glossary; I have tried to make "Armasa," out of it, which appears frequently in the Nippur texts); this is probably a pagan element. The new religion builds up on the old formulas with the name of the Trinity. Unfortunately the whole phrase is not legible. My parentheses indicate the defective portions. But I have no doubt that we have here for the first time a case of Christian usage of the ancient practice of bowl incantations.

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### ותועפת הרים לו (Ps. 95:4)

Has it ever occurred to the scholar that **ותועפת הרים** is the same as **ותועפות ראם** in the vaticinations of Balaam son of Beor? When the idea came to the writer it seemed to derive support from the fact that in Assyro-Babylonian both pronunciations were found, *rêmu* and *rimu*. Besides that, in Job 39:9, 10 we have **רים**; if the vowel be an obstacle, let us read unvowelled texts of Job and Psalms without prejudice and see whether the removal of bias will help us. How probable is it that the ה in **הרים** is the article, is the first question. Though Delitzsch in his comment on Ps. 95:5 draws attention to **יבשת** being without the article, he admits that **הים** has the article—"um dem Worte mehr Körper zu geben." According to our view, he could have similarly explained the ה in **הרים**.

In Num. 23:21 (see also 24:8) we have **כתועפות ראם לו**; prophetic language (the afore-mentioned Balaam son of Beor<sup>1</sup> is speaking) is, like popular song, often archaic: naturally the article is absent. For both these passages Onkelos gives the rendering: **תוקפא ורומא דיליה**.

<sup>1</sup> It is of interest to note that Bala'am, coming from the **הררי קדם** (of Mesopotamia), is the first to speak (in the Pentateuch) of the **ראם**; later, Moses, in his blessing of the tribes descended from Joseph, says **וקרני ראם קרניו**.

The passage in Ps. 95, the starting-point of our investigation, is rendered by another Aramaic paraphrast: **וְתוֹקְפִי רוֹם טוֹרִיא דִּלְיָה**. In Onkelos' rendering the particle **כִּ** "הַדְּמִיּוֹן" is ignored: he does not render the words according to what the unsophisticated reader would believe to be their correct analysis, viz., that God who brings him [Israel] out from Egypt is like **רֹאם** to him [to Israel]; ignoring that **כִּ**, he translates the passage as though the **תוֹעֵפֹת הָרִים** belonged to Him, i.e., to the God who brought them out of Egypt, possibly deriving support for this from the fact that in one of those two passages we have the reading **מוֹצִיאָם**, with third person plural suffix. How much weight the Psalmist's **לֹ** **וְתוֹעֵפֹת הָרִים** may have had in determining Onkelos' idea of the connotation of **לֹ** in Num., chaps. 23 and 24, is worth considering. Students of phonetics and experts in haplography and dittography might tell us how **מִמְצִירִים** affected the termination of the immediately preceding **מוֹצִיאָם** and **מוֹצִיאָם**.

Gesenius in his *Thesaurus*, p. 610, includes **תוֹעֵפֹת** among forms derived from **יַעַף** and translates *defatigationes*. The *defatigationes* of the **רֹאם** appears to mean those heights which would weary a **רֹאם** to surmount. Therefore the Lord would be like an impregnable fortress to Israel—thus Balaam would appear to speak in the language and style of simile, but since the Hebrew poets preferred metaphor, which dispenses with the **כִּ** "הַדְּמִיּוֹן", this may explain how the **כִּ** of the passages in Numbers had, though kept in the original text, been virtually slurred, even before the passages themselves were rendered in a fashion blissfully oblivious of the existence of the *bos bubalus*.

**כֶּסֶף תוֹעֵפֹת**, from the root **יַעַף**, might mean "silver obtained with great labor," unless we accept the signification of mines as indicating their source. In the latter case **תוֹעֵפֹת הָרִים** in Ps. 95 would not mean what we, considering it to be contrasted with **מִהַקְרֵי אֶרֶץ**, had thought it to mean—"the dizzy heights," but "the burrowings, the caverns," and rather similar to its antecedent phrase. Let us satisfy ourselves as to what kind of an animal the **רֹאם** or **רִים** is. The lexicons record **רִים** (Job 39:9, 10), **רֹאִים** (Ps. 92:11), and **רִמִּים** (referring us to Baer, *Lib. Pss.* 91) under **רֹאִים**; no writer appears to have thought of including **הָרִים** or **הִרִים**. Of **רֹאִים** the *Thesaurus* notes "ubi 52 codd. defective **רֹאם**." **רֹאִים** (בֶּן) **רֹאִים** Ps. 29 is parallel to **עֵגֶל** (calf); in Isa. 34:7 **רֹאִים** is parallel to **אֲבִירִים**. **רֹאִים** in "36 codd." is found instead of **רִמִּים** in Isa. 22:22. **רֹאם** in Deut. 33:17 is parallel to **בָּכֹר שׁוֹרֵן** "has horns." In Ps. 22, **מִקְרָנֵי רִמִּים עֲנִיתִי**, the horns are plural (though ordinarily we might say dual), but so are the **רִמִּים** or **רֹאִים**, just as we speak of "the heads of those people," each person having but one head.

But we wish to know whether they used these horns as they charged down a hill which had cost them so much trouble to ascend, or did they fight by preference on level ground, before we enter into the question whether **הועפות** means "elevations" and whether it is rightly translated **ὑψη** in LXX, and is to be connected with Arabic *yafa'a* "to ascend." In other words, was the **ראם** a mountain animal, did he struggle with the **יעל** (see what Ps. 104 has to say: "the highest mountains are for the gazelles, the rocks are a shelter for the conies")? Ever since the *Thesaurus* was published the conviction has grown that **ראם**, as well as its Babylonian etymon, is the designation of a kind of buffalo, an animal known to the old Germans as aurochs and to Julius Caesar as *urus*. But was it a good climber, could it scale steep mountains? The idea that it was a unicorn (or a rhinoceros) appears to have been dismissed with the words "unfortunate translation," as a writer on "Natural History of the Bible" remarks, not realizing that his translation of **הועפות** by "strength" is really just as unfortunate, though it goes back to Targumim.

One thing else that we note in Ps. 29 is that, as in the case of father-ox and mother-cow, it was not the fully matured **ראם** that danced, but the **בן ראמים**, parallel to **עגל** (calf), though "the mountains skipped like rams" (and the hills like lambs). Targum and Peshitto kept **רימנא** (with exceptions above noted in the case of Targum). Onkelos uses **רימא** (emphatic state of **רים**) as equivalent for **דישון** (Deut. 24:4), a name whose root apparently is **דוש** "to tread down, to crush with the feet."

In Isa. 34:7 we have **וירדו ראמים עמים**, which may be taken to mean that *from the mountains* "the **ראמים** will descend" to be slaughtered, with the result that the land will be irrigated with their contribution of blood.

From Job 39:9, 10 we get the idea that like the **פרא** of the preceding verses the **רים** was untamed and untamable **אם ילין עבדך רים היאבה** **היאבה רים עבדך אם ילין**. With reference to the **פרא**, it is stated in vs. 8 **יתור הרים מרעהו ואחר כל יתור ידורש**. This would seem to apply also to the **רים** and thus we may account for the fact of immediate mention of this animal.

While reading the last paragraph in proof (type enlightens the eyes and the mind) it occurs to me, in connection with **הרים** in vs. 8, that we get more sense out of 8, 9, and 10 if we translate "the reem" and consider it the subject of **יתור** (i.q. **יתור**). It would then appear that the speaker, after referring to characteristics of the species as a whole, goes on (in succeeding verses—9 and 10) to ask, "Will a reem consent to serve thee . . . ?" In poetry **יתור** (future Kal of an **ע"ן** verb) does not require pretonic Kametz. Note that LXX renders it as a verb, viz., *Kataσκέυetai*.

ARTHUR A. DEMBITZ

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